GOSPEL MUSICK.

Syn.7.64.173

OR,

THE SINGING OF DAVIDS PSALMS, &c.

In the publick Congregations, or private Families affented, and vindicated,

Against { A printed Pamphlet, entitled, *Certain Reasons by way of Confutation of singing Psalms in the letter.*
Objections sent in, in writing.
Scruples of some tender Consciences.

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By thy loving Brother, *N. H. D. D. M. M. S.*

Vnto which is added, the Iudgement of our worthy Brethren of *New-England* touching singing of *Psalms*, as it is learnedly and gravely set forth in their *Preface* to the *Singing Psalms*, by them translated into Metre.

LONDON:
Printed for *Henry Overton* in Popes-Head Alley. 1644.

In handling this Queſtion, or Caſe of Conſcience touching ſinging of the Pſalmes found in the Scriptures, being tranſlated into Engliſh metre, you have theſe 6. generals preſented to you.

1. *The warrantableneſſe of it from the word of God.*
2. *The unqueſtiondeneſſe of it in all Ages.*
3. *The ancientneſſe of uſe of it in all the reformed Churches.*
4. *The neceſſarineſſe of it with other Ordinances.*
5. *The uſefulneſſe of it for Gods glory and mans comfort.*
6. *The unjuſtneſſe of mens exceptions againſt it, and their objections anſwered.*

21...536

Goſpel Muſick.

1. *The warrantableneſſe of it from the word of word.*

CHriſtians under the Goſpel, and New Teſtament, have commended, yea commanded to them the ſinging of Pſalmes in publick and privat, both by precept and paterne, Epheſ. 5. 19. *Speaking to your ſelves in Pſalmes, and Hymnes, and ſpirituall Odes, or Songs,* (as we tranſlate it) *making melody in your hearts to the Lord.* This Apoſtle having cut the Epheſians ſhort of all vain mirth, verſ. 4. not allowing them ſuch jeſting which the wiſeſt moral men counted virtue*, yet enjoynes them this heavenly muſick of ſinging Pſalmes, as that which will both glad their hearts (*making*, ſaith he, *melody in your hearts*) and glorifie God (making it *to the Lord*) So Coloſſ. 3. 16. *Let the word of Chriſt dwell in you richly, in all wiſedome, teaching and admoniſhing your ſelves in Pſalmes, and Hymnes, and ſpirituall Odes,* or as it is in our tranſlation, *ſpirituall Songs, ſinging with grace in your hearts to the Lord.* The Apoſtle having zealouſly inveighed againſt all Jewiſh ceremonies, ch. 2. yet here puts home this duty of ſinging of Pſalmes, as that which did ſuit with a godly mans grace, and Gods glory. Jam. 5. 13. *Is any afflicted? Let him pray. Is any merry? Let him ſing Pſalmes.* The Apoſtle doth as well command ſinging as praying; and ſhewes that ſinging Pſalmes is as proper to Chriſtian joy, as praying is to Chriſtians afflictions. Chriſt himſelfe ſang with his Diſciples, Matth. 26. 30. And *Paul* and *Silas* ſang in the Stockes, Acts 16. St. *Paul* ſaith, 1 Cor. 14. 15. he will *ſing with the ſpirit*, that is, by the holy Spirit, in his own ſpirit and affections, *but with underſtanding alſo*; that is, in a tongue underſtood of him an others in common with whom he ſang, as the 16. verſe cleareth. The Angels vocally doe ſing, Luk. 2. 13. The Chore,

* The Greeke word εὐτραπελία. is the name of a virtue in Ar. Ethic.

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Gr. Ἄσμα is oft applied by the Sept. to Davids Pſalmes.

Syr. שבח *Sign. Hymnodiam dicere canere.*

The Hebrew word הלל is the Title of Davids Pſalms

the Greek word, the Syriack word in the Syriack copie, the Hebrew-word in *Hutters* Hebrew tranſlation, the matter aud occaſion ſhew they ſang *. In the *Revelation* we have oft mention of ſinging, alluding to *Moſes* Songs, and *Davids Pſalms*, by mentioning *Hallelujah*: Whether you underſtand the Church triumphant, or rather militant, both confirme the excellencie of ſinging, theſe places are as evident as evident may be, and ſo farre beyond all exception, as that no pretence can be made againſt them. They are alledged out of the new Teſtament, ſo that there is no pretence to be made, that they belong to the time of the Law. They are not onely ſpoken, but practiſed by Chriſt and his Apoſtles: And their expreſſions are ſo full, that they include all godly ſinging, by what names or termes ſoever they be expreſſed; whether we diſtinguiſh as *Jerom* according to the ſubject, that

Hymnos eſſe dicendum, qui fortitudinem & majeſtatem prædicant Dei & ejuſdem ſemper vel beneficia, vel facta mirantur.

Pſalmes are of *Morall* things, as what wee ought to practiſe, or leave undone. *Hymnes* of *Divine* things ſetting forth the power and Majeſtie of God, admiring his benefits and acts of providence. Canticles, Odes, or (as they are here tranſlated) *Spirituall Songs* are of *Naturall things*, as of the concent, order, and concord of the world, and all the creatures, but in a ſpirituall way, as he hath it in the beginning of his diſtinction: He that is full of the Spirit (ſaith he) can take Pſalmes and Hymnes, and Canticles, ſpiritually.

Quod omnes Pſalmi continent, quibus Hallelujah vel præpoſitum vel ſubjectum eſt. Pſalmi autem proprie ad Ethicum locum pertinent, ut per organum corporis quid faciendum & quid vitandum ſit noverimus. Qui vero de ſuperioribus diſputat & concertum mundi, omniumque creaturarum ordinem atque concordiam ſubtilis diſputator ediſſerit, iſte ſpirituale canticum canit. Hieron. in Epheſ. comment. largior. lib. 3. in c. 5.

Or whether we diſtinguiſh of *Pſalmes* according to the authours (as ſome doe) that Pſalmes ſignifie *Davids Pſalmes*; *Hymnes*, the ſongs compoſed by *Moſes*, Exod. 15. Deut. 31. 30. *Deborah*, Judg. 5. *Iſaiah* chap. 5. &c. Spirituall ſongs, are thoſe that are compoſed of other godly men, touching the benefits of God: as at the beginning and ending of our ſinging Pſalms there is the Song of *Ambroſe*, a thankſgiving after the Lords Supper, and a prayer againſt the Turk and Pope in meeter by *R. W.* And many of the pious Ancients penned many ſpiri-

all

all Songs in Latine and Greek.* Now whether Christians had rather sing these, or those composed by men endued with the infallible spirit of Propheſie, I leave them to consider. But of this after.

Or whether we distinguish with *Calvin*, A *Psalme* is sung together with an instrument. A *Hymne* is a Canticle, or song of praise. An *Ode*, or spirituall song, contains praises and precepts, or instructions and exhortations.

Or whether we distinguish as *Beza*, *Zanchie*, and the notes in our English Bibles. That *Psalmes* are those that containe various and mixt arguments, as Lamentations and complainings to God, narrations of our condition before God, expostlations and reasonings with God, to grant good, or remove evill. These (they say) the Hebrewes call *Mizmorim*,* of *Zamar* to sing. *Hymnes* are ἐπαινέτικοὶ, Laudative, which properly handle the praises of God. Therefore the Greek Writers say,‖ ὁ δὲ ὕμνος τῶν ψαλμῶν ἀγιώτερος, ἀι γὰρ ἄνω δυνάμεις ὑμνοῦσι τὸν Θεὸν, ἐ ψάλλουσι: That is, a *Hymne* is more holy then a Psalme: for the supernall powers, or Angels doe sing Hymnes of God to God; but doe not sing Psalmes. These Hymnes (they say) are called in Hebrew *Tehillim*, praises, of *Halal* to praise. *Odes*, *or spirituall Songs*, are peculiar Hymnes of some speciall matter of praise; shorter in quantity, and of an higher forme and straine of Divine Poetry; and these, say they, the Hebrewes call *Schirim*, of *Scur* to sing.**

Yet I must tell you by the way, that these words in Hebrew doe not make such a precise difference. For *Tehillim* is the generall Title of all the Psalmes. *Mismor* the particular Title of most Psalmes. Ad *Schir* the promiscuous Title sometimes of other Psalmes, as well as of the Psalmes of *Degrees*. Nor doe the Greek words make such a distinguishing difference: For a *Psalme* is of ψαλλω, to sing. And a *Hymne* of ὑμνεω, to sing praise. And an *Ode*, called a spirituall Ode or Song, by our translators is of the word Ἀ'δω, to sing. So that it seemes to me, that the Apostle useth many words to signifie that all our singing, of what sort soever, should be of divine things, and not vain things, to glorifie God, and not to please our foolish phantasies.

But whether we distinguish the one way or the other, we see

* See *Bibliotheca Patrum.*

* MIZMOR is the particular Title of many psalmes.

‖ Gr. Schol. Chrys.

** The word SCHIR is the title of those short psalmes of degrees, which for their excellency and use, and form, are called *Psalmes of Degrees* some nice criticismes may be made on the words, b, some, but not solid enough to ground a distinction for all three. The Apostle applies two of the words ἄδοντες καὶ ψάλλοντες. to all three sorts of canticles, viz. *Psalmes & Hymnes and spirituall songs* Ephes. 5. 19.

the Apoſtles preſſe the dutie of ſpirituall ſinging, whether of this kind, or that kind, whether called of men by this name or that name. In which injunctions the Apoſtles are ſo cleare, that very few, ſince the comming of Chriſt, that I know of, have made ſcruple of the thing. And if any have, of late, they never mention theſe places, as if either they did not remember them, or could not anſwer them.

2. *The unqueſtionednesse of Singing in former Ages.*

Aug. Tom. 1. Retractat. lib. 2. cap. 11. *Auguſtine*, who flouriſhed about 385 years after Chriſt, makes mention of one *Hilarius* (ſhould ſeem he was a *Roman*, becauſe he ſaith he was of the order of Tribunes) who through hatred of the ſuperſtitious Prieſts, was wont to diſlike Eccleſiaſticall ſinging of Pſalmes. Againſt whom the ſaid *Auguſtine* (as he ſaith himſelfe) wrote a book in the behalfe of Eccleſiaſticall, or Church-ſinging of Pſalmes; which book began thus: *They that make mention.*

Zanchie that was a famous Writer ſome 50. yeares ſince, ſaith that ſome argued againſt ſinging of Pſalmes. He tells us their Arguments, 1. *That Elijah derided the ſinging of Baals Prieſts.* 2. *Chriſt bids us pray in our ſecret Chambers.* 3. *Hanna is commended for ſilent prayer, ſhe moving only her lips.* 4. *The Church of Rome when it was more pure, did not ſing, as witneſſe whereof at this day there is nor Organs nor ſinging in the Popes ſecret Chappell.* Which arguments are ſo ſilly, that they deſerve no anſwer: I leave them to thoſe that ſcruple at ſinging to anſwer; for ſure they will find that in that 1 *Kings* 18. There is not the leaſt intimation that *Baals* Prieſts ſang. They will eaſily ſay, that privat prayer, and ſinging of Pſalmes are two diſtinct things. They wil queſtion if the Church of *Rome*, while purer, did not ſing (which is doubtfull, as we ſhall ſee in the antiquity of the practice of ſinging in all ages ſince Chriſt) whether it will follow that not ſinging was any part of the purity of the Church of *Rome*. If it had, the Popes would not ſo obſerve the omiſſion of it in their more ſecret Chappell. Sure their Apoſtle *Peter*, whoſe ſucceſſors the Pope pretends to be, did ſing with Chriſt and his Apoſtles at the holy Supper. And thus you heare all the queſtion that hath been made (that I know of) of ſinging in all ages, till this age, wherein every old Hereſie, is revived, ſtripping Chriſt of

of all. *Anabaptiſme* that began to oppoſe Reformation in famous *Luthers* time, is riſen againe, taking away Baptiſme from beleevers children. *Antinomianiſme*, that oppoſed in worthy *Pareus* his time, is ſprung up to take away commandements and duties. *Familiſme* in *H. N.* the authour his time, is ſprung up to take away the ſignes of grace, and ſet up immediate revelations. *Arminianiſme*, in *Pelagius* and *Socinus* his time, the brood of him, is ſprung up to take away the power of grace, and the condition of faith, to advance nature and univerſall redemption. *Socinianiſme* in the time of Hereticall *Arrius*, is ſtarted up again to take away the Deity of Chriſt. *Epicuriſme*, as ancient as the time of the Sadducees, is riſen, which takes away the immortalitie of the ſoule. *Antiſabbatarianiſme* that was rank in the reigne of the Prelats. B. *White*, D. *Heilin*, D. *Poclington*, *&c.* is now revived, taking away the Sabbath.

And ſo the opinion of the *Hilarians unlawfulneſſe of ſinging Pſalmes*, is riſen again from the dead, that before lived in *Hilarius* his time, to take away this Goſpel ordinance, and ſweet ſolace of the ſanctified ſoule.

But before the great fall of Antichriſt, there muſt be a great falling away of ſeeming Chriſtians, as the Scriptures warn us. If we have not a mind to fall away, let us keep cloſe to the Scriptures.

The Scriptures hold forth to us moſt clearly this Goſpel-muſick, or be ſure of it, it had been buried with the Jewiſh ceremonies, But being *Moſes* taught the Iſraelites ſinging before the Tabernacle was built, Exod. 15. And Chriſt and his Apoſtles injoyn and practiſe ſinging after all Davidicall muſicke, and Temple *Hymnes* were down; and the beſt reformed Churches ever ſince have practiſed: let us not loſe our ſweet ordinance, all little enough to cheer our ſoules.

3. *The ancientneſſe of the uſe of Singing.*

To make good what I ſay, that ſinging of Pſalmes hath been in practice among all reformed Churches up to the time of Chriſt and his Apoſtles; and to begin at theſe times, and ſo aſcend: for the ancienter the practice, the more authority is in the example. *Quo antiquius eo melius.*

1. At

1643. 1. At this time the Churches in England, Scotland, Holland, Geneva, New England, practiſe it.

1540. 2. In *Luthers* time, above an hundred yeares ſince, it was in much eſteeme with him and godly perſons. He would ſay to his Chriſtian company when he heard of the threats of Princes, and Popes, and Biſhops againſt him, *Come, come*, ſaid he, *let us ſing the 46. Pſalm, and let them all doe what they can.*

847. *Rabanus Maurus*, a Commentator on the Bible, who flouriſhed about *An. Dom.* 847. commends the honeſt plain ſong, the plain ſinging of Churches in ages preceding him.

An. Ch. 590. *Gregory* the great flouriſhing *An.* 590. diſlikes not ſinging, but that men ſhould be choſen to doe that onely, who attended ſo to ſinging, as to neglect holineſſe of life, juſt as our Cathedrall men, who ſing the Scriptures, prayers, &c.

For *Hieron* and *Auguſtine* it makes no matter which we put firſt, though in age (we know) *Hieron* was ancienter then *Auguſtine*, we look to the order of times when men likely might write thoſe things we quote; yet that men may not miſtakingly think we miſtook, we put *Auguſtine* firſt, as younger in age.

385. *Auguſtine*, who was made Profeſſor of Rhetorick, and heard *Ambroſe* (as *Bucholcerus* ſaith) about 385. after writing divers bookes, commends the Churches in Egypt for their ſweet ejaculatory ſingings, ſaying, that not voyces, but devotions aſcend up to Gods eares. Adding that he would have their publick ſingings to be ſuch as that all the people might underſtandingly ſay *Amen*. He wrote alſo a booke (as we have ſaid) againſt *Hilarius* in the behalfe of ſinging.

Aug. lib. de Catechizandis rudibus Retractat. lib. 2. cap. 11.

353. *Hieronymus* made a Presbyter (at 20 years of age) about *A.D.* 353. (ſo *Helvicus*) and wrote his Catalogue of Illuſtrious men, about *An. Dom.* 392. (ſo *Bucholcerus*) finds fault *that in his time they ſang no more reverently*. And he is cited to ſay, *Better it is to ſing five Pſalmes with purity, ſerenity, and ſpirituall cheerfulneſſe of heart, then all the Pſalter with diſtractions of heart.*

Canon. Non mediocr. diſtinct. 5.

369. *Ambroſe* made *Epiſc. Mediol.* about 369. yeares after Chriſt, (as *Bucholc.* affirms,) is ſaid by *Auguſtine* to have zealouſly put on the Weſterne Churches in ſinging of Hymnes and Pſalms. Among whom the Roman Church was then eminent.

Lib. 9. Confeſſionum.

365. *Baſil* the great, a learned pious man, mightily commends the ſinging

ſinging of Pſalmes (as we ſhall heare afterwards in the uſefulneſſe of it) and therefore no doubt it was the cuſtome of the Greek Churches in his time, who flouriſhed about 365. yeares after Chriſt. So he in his Com. in Gr. upon the Pſalms. 365.

Athanaſius advanced ſinging in the Greeke Church of Alexandria, who flouriſhed about the yeare 325. viz. then made *Epiſcop. eo loci*, which *Auguſtine* commends, and *Gregory in imitats* in the Latin Church. 325.

Tertullian, who flouriſhed neerer the Apoſtles times, ſaith, that the Chriſtians after their *Love-feaſts*, as *Jude* calls them, (*Tertullian* uſeth the ſame word) were wont to ſing out of the holy Scriptures. 194. *Apologet. cap.* 19. *Jude* 12.

Euſebius tells us, that *Plinie* the ſecond (about *Anno* 98.) wrote an Epiſtle to *Trajan* the Emperour, that the Chriſtians being gathered together before day, were wont to ſing together Hymnes and praiſes to Chriſt as to a God. And the ſame *Euſebius* teſtifies, that *Philo Judæus* did teſtifie the ſame of the Chriſtians ſinging, which *Philo Judæus* did, (as *Euſebius* affirmeth) live in the time of ſome of the Apoſtles. And aſſures us alſo, that the ſaid *Plinie* and *Trajan* lived in the time of the Apoſtle *John*, who died not till about 100. yeares after Chriſt. 98. In the time of the Apoſtles. *This Epiſt. of Plinie is extant in Euſeb. in hiſt. Eccleſ. lib.* 3. *cap.* 33. *Euſeb. Hiſt. Eccleſ. lib.* 2. *cap.* 17.

And thus I have brought the practice of the Churches in ſinging of Pſalmes, up to the Apoſtles times, by the writings of the moſt godly and learned men of former ages, whoſe judgments you have heard approving the goodneſſe of the practice, as well as their Hiſtories affirming the truth of the fact.

Upon which *Zanchie* boldly affirmes, that ſinging was an Apoſtolicall inſtitution. And no wonder he ſhould be bold in this, when the text of Scriptures we laid down at firſt, are ſo evident, from which no doubt the Churches took their warrant.

4. *The neceſſarineſſe of Singing with other Ordinances.*

The Churches well knew, that ſome ordinances are maimed without the connexion of this *Goſpel Muſick* with them; if we follow the Scriptures, and example of Chriſt and the Apoſtles. How doe we celebrate a day of praiſe for deliverance, according to the Scriptures, unleſſe we have Pſalmes and Hymnes of praiſe, as *Moſes* had, Exod. 15. *Deborah* had, Judg. 5. *David* had,

See alſo *Junius* on *Judg.* 5.2.

2 Sam. 22.2? which Pſalmes all Iſrael ſang, Exod. 15. 1. Pſal. 18. How doe we receive the communion after the example of Chriſt (which we juſtly urge for ſitting at the Communion,) if after the adminiſtration thereof we doe not ſing an Hymne or Pſalme? When are we Chriſtian-like merry, if not for receivall of mercies from the hand of God? And how are we merry according to the preſcript of Scriptures, Jam. 5. if we ſing not? Saints glory in tribulation oft-times, Rom. 5. 2. ſo that *Paul* and *Silas* ſing Pſalmes in the priſon, yea in the ſtocks. What kind of Chriſtians then are we, that will not ſing at all? Seaſon no duties with ſinging? Whereas the Churches in the primitive times, in the ten perſecutions, ſugared and ſweetned their meetings and duties with ſinging of Pſalmes afore they parted, as we heard before. The truth is, devout ſinging of Pſalmes is a ſavourie ſauce to reliſh every condition and ordinance, that is an iterated ordinance. For Baptiſme after once adminiſtration, is never to be repeated. Before Sermon the Churches ſing, to quicken their hearts to prayer. After the communion they ſing, to raiſe them up in praiſe. Yea I may ſay, this ſpirituall ſauce is meat it ſelfe. In ſinging we pray, we praiſe, we confeſſe, we petition, we exhort, we meditate, we beleeve, we joy, we mourn. Singing is *praiſing*, Epheſ. 5. 19. 20. *Speaking to your ſelves in Pſalmes and giving thankes alwayes.* It is *joying*; In the ſame place, *Making melody in your hearts.* It is *meditating*. In the ſame place, *Speaking to your ſelves.* As *David* entitles one of his Pſalmes, *A Pſalme to bring to remembrance.* It is *teaching*; *Exhorting and admoniſhing* our owne ſouls, Coloſſ. 3. 16. *Teaching and admoniſhing your ſelves in Pſalms, &c.* It is *mourning*. See *Davids* many Penitentiall Pſalms. And that 102. Pſalme, whoſe title, or firſt verſe (ſo in the Hebrew) is, *A prayer of the afflicted when he is over-whelmed, and poureth out his complaint before the Lord.* When we will be merry in the Lord, we muſt ſing, Jam. 5. 13. But he doth not ſay, but that when we are ſad before the Lord, we may ſing; as the Saints have done, as we ſee in the inſtances we have given. To which adde the ſad ſong of the Lamentations of *Jeremiah* for the afflictions of the Church, and made in curious meetre with great varietie (as they that know the Hebrew can ſee) which the Jewes ſung for many yeares, 2 Chron. 35. 24, 25. *And all Judah and Jeruſalem*

Pſal. 38. title, or firſt verſ. So in Hebr.

So Gr. διδασκοντες καὶ νουθετουντες ἑαυτους.

lem mourned for Joſiah (for his death was the beginning of the ruine of the Church) *and Jeremiah lamented for Joſiah, and all the ſinging men, and ſinging women ſpake of Joſiah in their lamentations to this day, and made them an ordinance in Iſrael, and behold they are written in the Lamentations.* By that we have ſaid of mourning in ſinging, it is evident that it is neither incongruous to Scripture, nor to the practice of the Churches, nor to the naturall affections and conditions of men to ſing Pſalmes upon a day of humiliation. It is moſt certain alſo, upon exceeding good experience, that ſinging of Pſalmes hath mightily humbled the ſoule even to teares. The Pſalme after a Sermon ſometimes hath done that which the Sermon alone could not doe. The Sermon as it were turned the wind into a warme quarter to begin to thaw the ſoule; and then the Pſalm hath been as the breaking out of the Sun-beames, to make the heart run with melting. As for petitions, confeſſions of ſinnes, confeſſion of confidence in God, they are the common language of Pſalms. See the whole Book of Pſalmes.

For 22 yeares at leaſt, till the captivity in Zedechia *his time.*

5. *The uſefulneſſe of Singing Pſalms.*

As for the uſefulneſſe of ſinging Pſalms; much may be ſaid. Singing is the making in a ſpeciall manner mans tongue to be his *glory*. *Awake my glory*, ſaith *David*, that is my tongue in ſinging to glorifie God. God hath not given *ſpeech* to man, but to glorifie him too. Nor *whiſtling* or hiſſing, to call to one another, (as the Lord ſaith, he *will hiſſe for a Nation*, and Chriſt ſaith, his ſheep hear his voice, alluding to the whiſtling of the Shepherd) but for his glorie too. That we may call to one another to go up to the houſe of the Lord, or to any other pious buſineſſe. God hath given *hearing* to hear him in his Word, as well as men in the world; *Speech* to pray to him as well as to ſpeak to men: *Sight* to conſider of his works, as well a man to look upon his own: And therefore he hath given the naturall gift of *Singing* (a Muſick that excels all inſtrumentall) to the end to praiſe and worſhip him, every man quickning himſelf and others by ſymphonie, and ſinging concent together. Singing is the onely active vocall propheſying that is allowed to women in the Church. 1 *Cor.* 11. 5. In which dutie ſhe is to keep

on her veil (the badge of her ſubjection to her husband) that as ſhe might not entice others eyes by the beautie of her face, ſo nor their eares by the ſweetneſſeof her voice. Singing is a great preparation to propheſying, both extraordinarie and ordinarie. The ſtorie of *Eliſha* is famous, in whom the extraordinarie ſpirit of propheſying was ſtirred up by Muſick, and his own troubled ſpirit of grief and unfitneſſe for propheſie was allayd and ſweetned. 2 *King.* 3. 13,14,15. *And Eliſha ſaid to the King of Iſrael, What have I to do with thee? &c. And Eliſha ſaid, &c. ſurely were it not that I regard the preſence of Jehoſhaphat the King of Judah, I would not look towards thee, nor ſee thee. But now bring me a Minſtrel. And it came to paſſe when the Minſtrel played, that the hand of the Lord* (that is, the ſpirit of propheſie) *came upon him.* And he ſaid, Thus ſaith the Lord, &c. and ſo went on propheſying to the three Kings there met. If this Muſick being onely inſtrumentall, made by a private perſon, and ſo onely civill, did thus move the Propher; how much more will vocall Church Muſick in ſinging Pſalms, inſtituted by God, incite graces? But if there was ſpirituall ſinging joyned with his "playing, as *Junius* affirms, that *Eliſha* his ſpirit troubled with "the ſight of the two wicked Kings there preſent, the King of "Edom, and the King of Iſrael, was compoſed and ſweetned "by ſome ſpirituall Song of that Minſtrel, and ſo fitted for "that celeſtiall gift or office of propheſying, then is the place "more expreſſe for our purpoſe. And for ordinarie propheſying, both preaching and hearing, let Miniſters and Chriſtians confeſſe their own experience, whether holy ſinging of Pſalms have not much fitted them for dutie, and after ſoaked in that they have ſpoken and heard. I knew a very learned and holy Divine that ſaid, Muſick fitted his ſpirit to make a ſpeciall choice of a fit Text. And *Junius* ſaith on that place, but now mentioned, that the muſick of him that plaid and ſung to *Eliſha* was in part to make the Kings fit to hear, as to make *Eliſha* fit to ſpeak prophetically. Many that are not yet brought ſo home to Religion as they ſhould, may be brought in to ſome love with religious duties for the ſake of that ſweet one ſingings of Pſalms. The Indians are drawn to the Churches in New-England, by delighting in their ſinging day, that is, their ſinging on the Lords day. If *Saul's* wicked ſpirit was oft al-

Cujus operâ (id eſt fidicinis) pertubatus ipſius (id eſt Prophetæ) animus ex præſentiâ impii regis Iſraelitarum ſedaretur. Et ſpirituali carmine compararetur ad cæleſtia prædicenda, ſicut aliorum ad ea percipienda. Jun. in 2 Reg. c. 3. v. 13. &c.

layd

layd in private by the muſick of *David* (mentioned by the holy Ghoſt for our obſervation) *David* being called *the ſweet Singer of Iſrael*, how much more might he be taken with the publick Ordinance, as he was with the propheſyings of the Prophets, as his meſſengers alſo were, 1 *Sam.*19.20,21,22,23,24? Learned *Peter Martyr* ſaith on this place, *That the Prophets now met in their Colledge ſang ſome pertinent Pſalme; which* Saul's *meſſengers being overcome with a divine aw or traunſe, ſang with them.* So he. And why not as ſome other think that *Saul* alſo might ſing with the Prophets, as well as ſay as the Prophets did, being by God put under the ſame aw, and into the ſame condition as his meſſengers. If carnall men may be thus catcht with ſpirituall ſinging, how much more may comers on in Religion be drawn further on, and excited in devotion. 1 *Cor.* 14. 15, 16. *I will pray with the ſpirit, and I will pray with underſtanding alſo; I will ſing with the ſpirit, and I will ſing with underſtanding alſo; elſe when ym ſhall bleſſe with the ſpirit, how ſhall he that occupieth the roome of the unlearned** (that is, the private weaker Chriſtian) *ſay Amen.* See the Apoſtle joynes praying and ſinging together under the ſame notion. And ſaith that the joynt performance of either in the Church draws all among them to ſay Amen, that is, to vote and devote the ſame deſires of ſoul with the reſt of the Congregation to God.

* The Gr. is Idiot.

Singing is ſuch a notable promulgating and ſetting forth of the name and mind of God, that it is propheſied that Chriſt ſhould declare the mind and name of God under the notion of *ſinging.* Heb. 2. 12. *For which cauſe he* (that is, Chriſt) *is not aſhamed to call them* (that is Saints) *brethren, ſaying, I will declare thy Name unto my brethren, in the midſt of the Church will I ſing praiſe* unto thee; as you know he did by preaching to, and ſinging with the Apoſtles after the New Teſtament paſſeover, the Communion, as *Moſes* taught Iſrael a ſong after their Old Teſtament paſſeover, the ſeal whereof they received in Ægypt, and the thing ſignified, partly in Ægypt, and partly anon at the Red ſea. By ſinging we preſent unto our ſences and minds the lively type of heavenly joyes whether to be acted by the Church triumphant in Heaven, or under Heaven at the great reſtauration, when the ſpirituall Pharaohs, the Antichriſts of the world, ſhall be drowned in the Red ſea of their own blood.

In three verſes of foure it is ſaid three times *Alleluiah* by the Church ſeeing the fall of Antichriſt. *Revel.* 19.1,2,3,4. Singing of Pſalms according to the Apoſtles preſcript is a making or acting the Word to dwell richly in us. *Coloſ.* 3. 16. *Let the word of Chriſt dwell in you richly in all wiſedom, teaching and admoniſhing one another in Pſalms.* A filling of us in publick with the ſpirit, or an acting the graces of the ſpirit; a prevention of drunken idle ſongs and mirth in private. *Epheſ.* 5. 18, 19. *Be not drunk with wine, but be filled with the ſpirit, ſpeaking to your ſelves in Pſalms, &c. or by* * *ſpeaking to your ſelves in Pſalms.*

* The Gr. λαλοῦντες will bear it, compared with ver. 18.

To burthen you with no more of mine own obſervations touching the uſefulneſſe of ſinging; I will now refreſh you with the notions of others upon this point, ſo far as they ſpeak according to the rule.

Rabanus Maurus whoſe name, and parts, and time you have "chronicled afore, ſaith, that into groſſer and heavier minds "whom bare words do not ſo eaſily move, the ſweetneſſe of "melodie makes ſome entrance for good things. So he. So in *Saul.*

Ἐπειδὴ γὰρ ἥδη τὸ πνεῦμα τὸ ἅγιον, &c. *Baſil in Pſal.*

Baſil, of whom alſo you heard afore, ſaith, Whereas the holy Spirit ſaw that mankind is unto vertue hardly drawn, and that righteouſneſſe is the leſſe accounted of, by reaſon of the pronneſſe of our affections to that which delighteth, it pleaſeth the wiſdom of the ſame Spirit to borrow from melodie that pleaſure, which mingled with heavenly myſteries, cauſeth the ſmoothneſſe and ſoftneſſe of that which toucheth the eare to conveigh, as it were by ſtealth, the treaſure of good things into mans mind. To this purpoſe were thoſe harmonious tunes of Pſalms deviſed for us, that which are in eares but young, or touching perfection of vertue as yet not grown to ripeneſſe, might when they think they ſing, learn. O the wiſe conceit of that heavenly teacher which hath by his skill found out a way that doing thoſe things wherein we delight, we may alſo learn that whereby we profit. So *Baſil.* And experience ſpeaks for it. For when we can hardly draw young people to other duties, they cheerfully learn and ſing Pſalms. And thoſe that are ancient who cannot go abroad to and among the ſecular and civill joyes of men, can ſit at home and praiſe God with a Pſalme. And every well minded family by ſinging can make them-

themſelves a little Church. And everie Church make themſelves a little Heaven.

Hooker ſaith, "That muſicall harmonie if but by voice, conſiſting of high and lowe ſounds is of that force, and hath ſuch pleaſing effects in that very part of man which is moſt divine, that ſome have been thereby induced to think that the ſoul it ſelf by nature is, or hath in it harmony. A thing which delighteth all ages, and beſeemeth all ſtates. A thing as ſeaſonable in grief, as in joy; as decent being added to actions of greateſt weight, and ſolemnitie, as being uſed when men moſt ſequeſter themſelves from action. The reaſon hereof is an admirable facilitie which Muſick hath to expreſſe, and repreſent to the mind more inwardly then any other ſenſible mean, the very ſtanding, riſing and falling, the ſteps and inflections every way, the turns, and varieties of all paſſions whereunto the mind is ſubject; yea ſo to imitate them, that whether it reſemble unto us the ſame ſtate, wherein our minds already are, or a clean contrary we are not more contentedly confirmed by the one, then changed and led away by the other. In harmonie the very image, and character even of vertues and vice is perceived, the mind delighted with their reſemblances, and brought by having them often iterated into a love of the things themſelves. Yea although we lay altogether aſide the conſideration of dittie or matter, the verie harmonie of ſounds being framed in due ſort, and carried from the eare to the ſpirituall faculties of our ſouls, is by a native puiſſance and efficacie greatly available to bring to a perfect temper whatſoever is there troubled; a part as well to quicken the ſpirits, as to allay that which is too eager; ſoveraigne againſt melancholie, and deſpaire, forcible to draw forth tears of devotion, if the mind be ſuch as can yeeld them. Able both to move and moderate all affections. The Prophet *David* therefore having ſingular skill not in Poetrie alone, but in Muſick alſo, judged them both to be things moſt neceſſarie for the houſe of God; left behind him to that purpoſe a number of Divinitie endited Poems, for the raiſing mens hearts, and the ſweetning of their affections towards God. In which conſiderations the Church of Chriſt doth retain it to this day. Thus far *Hooker*.

To

To all which (if not proceeding from a learned man profeſſing Chriſtianitie, but from the mouth of an Heathen) Chriſtian experience may ſeal to as moſt true.

Zanchie ſaith, "Much and manifold is the uſe of this Muſick "(*viz.* of ſinging Pſalms) 1. The glorie of God is held forth "more illuſtrious, becauſe by this means the praiſes of God "contained in Pſalms, and Hymnes are celebrated more "magnificently and gloriouſly, with greater attention, and "admiration of the auditorie, then if they were recited with a "lower voice without ſinging. Which was the cauſe why the "Levites in ſetting forth the great benefits of God to the peo-"ple, did do it with ſweet harmonie. So before the building "of the Temple, when they carried the Ark, they ſang with a "ſhrill voice, *Let God ariſe, and let his enemies be ſcattered.* And "when they returned conquerours they alſo ſung, that there-"by the benefits of God might be better underſtood, more at-"tentively heard, and more princelike admired. As on the "other ſide, hereby the enemies were terrified. There is no "Prince but thinks himſelf more honoured by ſinging forth "his praiſe, then by recitall of the bare voice.

2 Uſe is the manifold profit. 1 Mans ſpirit is much cheer-"ed by the ſweetneſſe of the harmonie. As like is delighted "with like. For the mind of man is all harmonie, and there-"fore is much recreated with Muſick. Which the Heathens un-"derſtood in their parables of *Orpheus* and *Arion* alluring the "ſtones after them by the harmonie of the Harp, to build *The-"bans*. But thoſe ſtories in the ſacred Scripture of *Eliſha* fitted "for propheſie, and *Saul* pacified in ſpirit by Muſick, are moſt "certain. 2 The Spirit of God is ſtirred up in us by ſinging. "So *Epheſ.* 5. *Be filled with the Spirit, ſpeaking to your ſelves with "Pſalms.* And therefore it is apparent that this Muſick in the "Churches is not onely lawfull, but neceſſarie.

"Adde to all, that it is oft read that the Angels ſang. *Iſa.* 6. "They cried, that is, they ſang, *Holy, holy, holy, &c.* ſo at Chriſts "nativitie they ſang, *Glory to God on high.* Therefore it is a di-"vine and celeſtiall thing. So far *Zanch.*

Dr. *Ames* in his Caſes of Conſcience, 1. *Qu.* "What uſe hath "ſinging above ordinarie pronouncing? *Anſ.* 1 It carries to the "godly mind a certain ſweet delight. *Pſal.* 104. 34. 2 It hath in

in it a more diſtinct and fixed meditation, *ibid.* 3. A more copious and ample profeſſion of godlineſſe, Coloſſ. 3. 16. 4. A greater communion of mutuall edification in ſinging with others, Epheſ. 5. 19. *Qu.* 2. Whether ſinging be more ſutable to joy or ſorrow? *Anſw.* More agreeable to joy, Jam. 5. 13. But profitably it agrees to the commemoration of paſt ſorrowes, as appears by the penitentall Pſalms. As alſo ſometimes to remove preſent ſorrow, Prov. 25. 20.

6. *The unjuſtneſſe of mens exceptions againſt ſinging Pſalmes. Their Objections anſwered.*

The laſt thing we have to doe upon this queſtion, is to anſwer the objections againſt ſinging of Pſalmes. And I am ſory to find that godly perſons ſhould make ſome of the ſame objections, as prophane malignant miniſters have; as that becauſe *Davids* Pſalmes were put into Engliſh meetre by Mr. *Hopkins*, Mr. *Sternhold* (who doubtleſſe were godly men, or elſe the Churches of England newly refined out of Popery had not uſed them) that therefore it is not lawfull to ſing *Davids* Pſalmes. As a prophane Prieſt ſaid of late, that the *Engliſh ſinging Pſalms were Hopkins his pigges.* I ſay it is a ſad thing when Chriſtians ſhall joyne with the enemies of Chriſt againſt an ordinance and practice of Chriſt, who ſang in his language, yea likely in Syriacke, in which he continually ſpake and preached, differing from the Hebrew in which *Davids* Pſalms are penned, as we ſing in our language.

The objections are referred to divers heads: Some to—
1. The matter
2. The forme
3. Tranſlation
4. Some warrants ſeeming contrary
5. Communion or *fellowſhip*
} Of Pſalmes and ſinging.

1. *From the Matter.*

1. *Objection* is, that it is very doubtfull whether Chriſt or his Apoſtles ſang *Davids* Pſalmes, or no.

Anſw. 1. We have no warrant of Scripture to ſay to the contrary, Chriſtians ſhould aſſert onely what the Scripture

asserts, and to deny what the Scripture denies. 2. The ancient Hebrew copie of the Gospel of *Matthew* hath it, *Matth.* 26. 30. ובמו אמרו את תהלה *When they had sung one of the Tehillim*, which is the name or Title of *Davids* Psalmes. 3. Under *Psalms* and *Hymnes*, &c. are comprehended all Psalmes, unlesse we will under Hymne comprehend especially psalmes of praise, as we shewed afore. Now *Davids* Psalmes are so full of praises, that they are all called *Tehillim* praises. Therefore the Apostles in that Ephes. 5. Coloss. 3. and Matth. 26. 30. useth a Greek word of the same signification; namely ὕμνος, a *Hymne*. And ὑμνήσαντες, having *sung an Hymne*. 4. The Apostles prayd a Psalme of *David*, viz. the second Psalme, Acts 4. 24. 25. And singing is nothing else but a more deliberate, distinct, pausing, and mediating praying. 5. If they composed other Psalms, sure they (at least some of them) would have been left upon record as wel as we have upon record lesser matters, as the people strewing of Palme branches, &c. 6. If they sang not *Davids* Psalmes at that time of the Supper, if they sang any other penned Psalm, either of *Moses* or *Deborah*, it comes all to one. 7. It is said that the most reformed Churches shall sing the Psalmes penned in the Scripture; as the song of *Moses*, and the song of *David*, witnesse *Hallelujah*, and *Amen* three or foure times in foure verses, *Rev.* 19. 1, 2, 3, 4. which words are very oft in *Davids* Psalms. Where the Scriptures quote Psalms they would have us take it for granted that *Davids* Psalms are meant. As *Luk.* 24. 44. *Act.* 1. 20. 13. 35. Therefore they are meant where is mention of singing Psalms.

This is the objection of *The certain Reasons* against Singing. And of others.

2. *Obj.* from the *Matter*; that the matter of our singing, should be somewhat immediatly dictated to us by the Spirit, or at least we should compose Psalms by the Spirit: For *Paul* saith, *I will sing with the spirit*. And Ephes. 5. Col. 3. *Sing spirituall Songs*.

Ans. Those places are meant of spirituall songs for the matter, not the maner of making. Of *Pauls* singing in his own spirit or mind, yet so as in a tongue that he might be understood. Now to the objection, 1. For the Spirits dictating of matter presently, fit for singing, we say it is a gift not found in one of 10 thousand Saints, if in any at all. See these times drive mainly at revelations in all things. Touching *Knowledge*, *Assurance*, *Practice*, and this of *Singing*. It is an extraordinary gift if Ministers or Christians can speak divine *Matter* pertinently, upon the sudden extemporarily in preaching and exhorting any length of

time. Who then shall be able upon a sudden to speak matter and forme that is meeter, fit for singing. For if men will sing, though alone, any tune, and not yell out a confused noise, they must measure out their words to a certain length. And then who can study matter and meeter all in the same instant, and be devout too? We never read in the Scripture of any such, but rather the contrary, *David* penned his Psalmes, *Moses* penned his Song, and both with exactnesse and variety of meeter, which argue not sudden rapsodicall singing. 2. We say that no Christians can sing together, because their meditations will differ, if not the meeter too, and so make confusion.

2. For Christians deliberate composing the matter of Psalms to be sung in common, we have no rule in the Scripture to require that. Generally those that penned the matter of Psalms, were extraordinary men, as *Moses*, *David*, *Isaiah*, *Jeremiah*, *Habakuk*, &c. 2. We read of a gift of praying and preaching, &c. But we read not of a particular gift given by Christ in the new Testament, to one above another, to compose the matter or ditties of Psalms. If not, then 3. there will be a doubt whose Psalms shall be sung, whether those composed by this brother, or that brother. 3. We preferre mans composall before Gods, whereas in preaching, the Scriptures is the text. In baptizing and administring the communion, the Scripture is the form. For praying, the Lords prayer is the plat-forme. And so by the same analogie *Davids* Psalmes are the dittie for singing. In all to keep to the plat-formes of Scripture. 4. Men are but men. If in the matter or dittie: (for I do not now speake of meeter) there should be any unsoundnesse of doctrine, by custome and the musick, the people would fall in love with it, and as *Zanchy* saith very well, there would be no removing it.

If all Churches should have their several meeters for singing, it would not so tend to the union of Churches, and anticipating of emulations. But if all Christians should be left to compose severall spirituall songs upon all varieties of occasions, the strong would be forced to spend much time in metricall composalls, and yet not have one in a readinesse futable to a new emergent occasion, when the cause and the cheerful mind call for it; and the weak shall never sing, because they can compose none at all.

For a generall close to all that is objected of singing with

the spirit, and worshipping in spirit, Joh. 4. We say, Thatwe may sing *Davids* Psalmes, and yet sing with the spirit. As preaching the text of the Gospel is a ministery of the Spirit, 2. Cor. 3. And so in using Scripture forms of baptizing and holy Supper, the Spirit doth come in with it; the more we say, or pray, or sing the words of the Spirit, the more do we those according to the mind of the Spirit. All what the Spirit suggests, is what it hath already written, and for us to use, as Rom. 15. 4. *Whatsoever was written afore time, was for our learning, that we through patience, and comfort of the Scriptures, might have hope.*

3. Objection from the *matter*, is this. *Is not* (say the reasons against singing) *this a confused praising God, when we shall offer to him the exhortations of praise? This is giving to God his exhortation again, and leaving the duty undone. Is not this sinfull to answer God in his own words? God commands his people to praise him: Now for us to take those words God speakes to us, and speak them to God again, and thereby think we have done the duty, when indeed we leave the duty undone. This is sinfull.*

Answ. Why may we not as well sing to God what God sayes to us, as well as pray that in prayer which God saith to us. *David* did both, Psal. 27. *Thou (Lord) saydst, seek ye my face: My heart answered, Thy face Lord will I seek. David* thinks he praiseth God in song, by singing exhortations to praise. *Psal.* 136. See the first three verses, and the last verse. So *Psal.* 148. *Psal.* 149. *Psal.* 150. As *Luther* said, *Praying is the best preparation to prayer; for then we set upon it in Gods strength. But in meditation in our own strength.* So sure singing exhortations to prayer, is an excellent preparation to sing praises. And therefore *David* begins many of his Psalms with exhortations to praise.

2 sort of Objections are from the *Form.*

1 *Obj.* Set forms in singing Psalms are invented by men. So the *Certain Reasons.*

1 *Answ.* If turning *Davids* Psalms into English Meeter be humane invention when the *matter* is purely divine Scripture; how much more may that be said to be humane invention when the matter and form is composed by you that make this Objection. 2 By the same Argument you may call composing of Sermons humane inventions.

2 *Ob.*

2 *Obj.* From the *Form* is, That the ſinging of *Davids* Pſalms in our Engliſh Meeter is an impoſition impoſed by men. So the *Certain Reaſons.*

1 *Anſw.* There was never any Law, or Canon, or, &c. extant that I know to impoſe our Engliſh Meeter on the Churches. All that is ſaid is in the Title to the ſinging Pſalms, *viz. Set forth and allowed to be ſung in Churches, and private Families to prevent ungodly Balads.* Here is no impoſition, but onely permiſſion, men may ſing them, and not ſing them, and yet not be puniſhed. For in all the prelaticall perſecutions, men were never perſecuted for omitting to ſing them publickly or privately.

2. That were a farre greater impoſition, if (as we have ſeen inſtance) men ſhall compoſe Pſalms or ſpirituall Songs for matter and form, and read them to the Church upon the ſudden to ſing, without the adviſe of the Church whether they were orthodox or no, and without their allowance and leave that they ſhould be uſed by the Church; and ſo cauſing men to offer up to God inſtantly that which they did not well know what it was; and ſo could not ſing with that faith and affection as they ought: doubting what might follow in the next line, not having any ſight of it in their books, nor any impreſſion of it in their memories, whether it were warrantable or no, to the great offence of ſome of the Congregation.

3 *Obj.* From the *Form* is that it is Liturgicall, and Cathedrall, as in Pauls and Weſtminſter, &c. So *thoſe Reaſons.*

Anſ. Davids Pſalms ſung ſome phraſes in our Engliſh Meeter differ much from Cathedrall ſinging, which is ſo abominable, in which is ſung almoſt every thing, unlawfull Letanies, and Creeds, and other proſe not framed in Meeter fit for ſinging. Beſides they do not let all the Congregation, neither ſing, nor underſtand what is ſung; *battologizing* and quavering over the ſame words vainly. Yea nor do all they ſing together, but firſt one ſings an Anthem, then half the Chore, then the other, toſſing the Word of God like a Teniee-ball. Then all yelling together with confuſed noiſe. This we utterly diſlike as moſt unlawfull. As *Hieronim* of old declaimed juſtly againſt it, calling it, *Muſicam Theatralem*, Stage play ſinging. And *Auguſtine, A ſtudying of Muſick, rather then heavenly melodie and devotion.* And the gloſſe quipping it with two verſes. *Hieron.* on 5. Epheſ. *Aug. Confeſ.*

Non voce sed votum, non musica cordula, sed cor:
Non clamor, sed amor, psallit in aure Dei.

Soul vows, not ayrie voice,
Not Art, but heart God hears:
Not loud noise, but love joyes
Make Musick in Gods eares.

3 *Obj.* from the *form.* The Prophets, Christ, or his Apostles never praised God by any form invented by man, but upon all occasions by the powerfull operation of the Spirit. 2 *Pet.* 2. 21. *Holy men of God spake as they were moved by the holy Ghost.* So *those Reasons.*

1 *Answ.* This text is not meant of singing, and expressing what we find penned in the Word of God; But of the extraordinarie inspiration of the Spirit directing infallibly some few extraordinarie men, Prophets, Apostles, &c. to pen the divine texts of Scriptures. Among which we find in other Scriptures that they penned some Psalms and spirituall Songs; and sang them themselves, and there expresly left them to the Churches to sing. *Exod.* 15. 1. *Then sang Moses and the Children of Israel this Song.* 2 Chron. 35. 25. *And Jeremiah lamented Josiah, and all the singing men and singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel, and behold they are written in the Lamentations.* That is, in the Lamentations of *Jeremiah*, penned with great varietie of meeter, as they that can but read Hebrew may see somewhat of it. And what is the meaning of the titles of the Psalms (which are very Text) *To the chief Musitian*: A Psalme for *Asaph*: A Psalm for *the sons of Korah*: A Psalme for *the Sabbath day*: A Psalm of *degrees*, of which there are many, which being excellent Psalms were appointed to be sung upon the stairs of the Temple in the beginning of their publick worship, and therefore some translate, Psalms *of or for the stairs:* I say, what is the meaning of all these titles of the Psalms, if not left to the Churches to sing?

2 *Answ.* If onely they must sing that can speak as they 2 *Pet.* 1. last, then none must sing. For propheſie is ceased, Apostles and extraordinarie men cease.

3 *Answ.* Either the Churches must sing these spirituall Psalms and Songs composed in Scripture, or else some of their own

own compoſing; or none. Not none, for it is an ordinance enjoyned in the New Teſtament, as you have heard fully proved. If you ſing thoſe of your own compoſing; they are rather *invented* by men, and *impoſed* by men, then the Pſalms of *David*, &c. turned into Engliſh meeter. For in this we ſing for matter, and words as neer as may be, onely that which was invented and impoſed by the holy Ghoſt.

3. ſort of Objections are from the *tranſlation* of *Davids* Pſalms into Engliſh meeter. This is an objection of a later ſtamp, then the *Certain Reaſons*. Some ſay that that tranſlation is full of corruptions. Others ſpeak more groſly, that it hath many lyes in it.

Anſw. We ſtand not here to juſtifie corrupt tranſlations. Nor on the other ſide may others talk of lyes in them, till they know what a lye is. Every ſpeaking an untruth by miſtake is not a lye, but a lye is, to ſpeak falſe and to know it, and yet vent it to the deceiving of the hearer. *Mentiri eſt contra mentem ire*, ſaid *Auguſt.* To lye is to ſpeak againſt ones conſcience. And *Mendacem eſt falſa vocis ſignificatio, cum intentione fallendi. Aug. lib. de mendacium. To lye is to utter a falſhood with an intent to deceive.* Dare any ſay, that Mr. *Sternhold* and Mr. *Hopkins*, &c. that tranſlated *Davids* Pſalms into Engliſh meeter, did wilfully miſtake, with an intent to deceive the Churches? Could they have done it, and other learned men never find them out in their ſtudie to deceive? As for corruptions in tranſlating, it ſhould ſeem their endeavour was to avoid them as much as they could, much more lying. For the Title of the ſinging Pſalms ſaith, that their tranſlation was conferred with the Hebrew. Durſt this title be ſo long printed, if for the generall it had not been true? Would the Churches, and Martyrs have ſo long uſed them, if in ſome good meaſure they had not been faithfully done? What can there be done of men but ſtill it will appear as done by men; namely, imperfect. All tranſlations that ever were of the Bible in any language either of the Schools, as Greek and Latin, or of Nations, have many miſtakes; therefore ſhall we read none of them? The Churches knew there were many faults in the old Engliſh Tranſlation of our Bibles; did they therefore ill to read it till they had a better? So hath the laſt and beſt Engliſh Tranſlations ſome miſtakes

miſtakes known to the Churches, therefore ſhall we not uſe it till we have a more exact? Do we ever look for perfection before the great *reſtitution* of all things? If any do tranſlate as neer as they can, and to the ſence, the holy Ghoſt accepts of it. The Greek Tranſlation is full of miſtakes; yet the Apoſtles alledgeth that oft in the New Teſtament, where they tranſlate neer the ſence, though they miſſe in the phraſe. The very Hebrew text it ſelf of the Old Teſtament, hath 800 diverſe readings. And ſometimes the holy Ghoſt in the New Teſtament takes the one, ſometimes the other, ſometimes both. There is one miſtake, a groſſe one in all the Jews Bibles, *Pſal.* 22. 16. where they put כארי *kaari*, *As a Lyon*, for כארו or כרו kaaru for to *pierce*, which the holy Ghoſt corrects. *Matth.* 27. 35. And in the New Teſtament in Greek there are above a thouſand diverſe readings. Shall we therefore caſt away the whole Bible? Oft writing and printing will cauſe miſtakes in any books. God hath promiſed indeed to keep his word to an *iota*, to a tittle. But not in this or that particular *individuall* Copie, or Tranſlation. But in *ſpecie*, among all we ſhall find all the truth. So for men, God doth not reveal all minuts of truth to every man, but to all his Churches in generall, of Jews and Gentiles, that we may not be perfect the one without the other. Now then what will the Objectors do, if they will compoſe Pſalms of their own heads; muſt not they follow thoſe Tranſlations they underſtand? If ſo, that they do will not be perfect. I ſpeak not all this, as if againſt a better Tranſlation of the Pſalms into Engliſh Meeter, I do with the reformed Churches earneſtly deſire it. But I would not have an Ordinance laid aſide (with ſcandall to the Brethren) becauſe we cannot have it in perfection.

4. ſort of Objections is touching our warrant to ſing *Davids* Pſalms in Engliſh Meeter.

1. *Obj.* Whether that be not againſt it, 1 *Cor.* 14. 26. *How is it then brethren? when ye come together, every one of you hath a Pſalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.*

Anſw. Touching warrant in generall, we have anticipated our anſwer here, all along afore. As for that place, 1 *Cor.* 14. 26. we cannot conceive the Apoſtle more to forbid *Pſalms* then *doctrines, interpretations*, &c. which no rationall man will think

to

to be forbidden. The scope of the Apostle is evidently manifest to be onely to admonish them to do all things in order, and to edification. So the close of the verse, and *v.* 27.29. 30.31.

Q. But doth not this place hold out to us, that one onely in the Congregation should sing, and all the Congregation silently attend?

Answ. *If we suppose that this place should intimate that sometimes, a godly brother upon some speciall occasions having composed a spirituall song, the congregation hath given leave to him to sing it in the Congregation, whiles they silently attended, as at other times to a Sermon, or the publick prayer; yet this cannot inferre that alwayes it should be so, or that the Congregation might not sing together; for the texts alledged in the 1. Head, the *ground of singing*, clearly evince that Churches did, and may sing even all the Congregation altogether.

Vid. Aretium, *vetus Ecclesia non uni omnia imponebat, sed alius legebat, alius interpretabatur, alius addebat suum judicium, alius preces habebat, alius canebat, &c.* Aret. in 1 Cor. 14. 26.

2 *Obj.* Touching warrant, is: How we can sing those Psalms that are historicall that belonged to other times and men? And how we can sing those that contain divine direfull imprecations.

Ans. "We may (saith Doctor *Ames*) sing those historicall "ones, by meditating as we sing to draw thence consolation "and confidence according to *Rom.* 15. 4. And, we must to that "end, take upon us the person either of those that composed "them, or of them of whom they were composed, that we may "think what is said by them, or touching them, is said some "how even to us. And for those imprecating Psalms, 1. (saith "he) we may meditate in singing on the formidable dread of "God against impenitent sinners. 2. We may pray in singing "that God will hasten his just judgements on the incurable "enemies of the Church; though not against our private per"sonall adversaries.

3 *Obj.* Touching warrant is: That in turning *Davids* Psalms *into*, and singing them, *in* Meeter with adding and changing of words, is adding to, if not diminishing from the text of *Davids* Psalms; on which adding and diminishing is pronounced a curse. *Revel.* 22. 18, 19. *Deut.* 4. 2. *Prov.* 30. 6.

Ans. There is no adding, but onely explaining; even as we do in translating the Bible, and in alledging texts in Sermons, applying them to particular purposes; so that unlesse you dare say that these are unlawfull, you must not say the other is unlaw-

lawfull. The Lord requires no more of us in ſuch uſing the Scriptures but to keep to the ſence, as is plain a thouſand times over in the Apoſtles alledging in the New Teſtament places out of the Old.

The fifth and laſt ſorts of Objections are from communion and fellowſhip with wicked men in the duty of ſinging Pſalms.

Anſ. If we may not ſing in a mixed Congregation, then not pray. For ſinging for the moſt part is but more deliberate meditationall praying. If we may not pray in a mixt congregation; then we muſt not have the Word preached (which is a gathering ordinance belonging to all) bleſſed to the auditorie by prayer. Chriſt praied amidſt unbeleevers. *Joh.* 11. *v.* 41. 45. *Jeſus lifted up his eyes, and ſaid, I thank thee O Father, &c. Then many of the Jews beleeved on him.* Other places might be alledged but for haſt. As his giving thanks when he miraculouſly fed the multitudes with a few loaves and fiſhes. And *Joh.* 12. 27, 28, 29. ſee before, &c. after there was a mixed multitude about him. To decline praying in a mixt congregation, is to lay a footing for neglecting of prayer in families, and ſo to let them live as Atheiſts. *Pſal.* 14. As for the holy Communion, it doth intimate us to be, and integrate and ſeal us into *one bodie*, (the bodie of Chriſt, is his Church) It doth ſuppoſe us to be one *lump*, 1 *Corinth.* 5. one *bread*, 1 Corinth. 10. It is an ordinance to give one life to them that have ſome alreadie. And therefore in this Ordinance none but ſuppoſed Saints or beleevers may joyne with us. But for ſinging, the *ſound* is *naturall*, the *tune artificiall*, (in which is no ſpirituall communion at all) and for the *matter* it is common as other places of Scripture to all. Laſtly for *manner*, if they ſing aright with faith and affection, they are meet for Communion therin. If not, they ſing not at all ſpiritually, and ſo we have no true fellowſhip with them; juſt as we may ſay as much of praying. Men may haply cavill againſt this anſwer; but let them reſt ſatisfied till they can ſhew us a word to exclude the mixed multitude from praying and ſinging as we have, from Communions. *James* writing to the *twelve Tribes* ſcattered abroad, Jam. 1. 1. bids them ſing Pſalms, *Jam.* 5. 13. I may ſay of this caſe here, as once was ſaid in humane ancient ſtories touching *parricide*, there was no Law anciently made againſt it, becauſe it was ſuppoſed never any child would be ſo *unnaturall* as to kill his parent.

parent. So no caſuiſt or controverſie moves this doubt of ſinging Pſalms in a mixt congregation: therein all learned men are ſilent, as ſuppoſing none would be ſo unſpirituall as to queſtion it.

To cloſe up all. You have heard what we can ſay for the defence of the lawfulneſſe to ſing as we do in our Engliſh Churches; wherein we concur with all reformed Churches. As that of *Germany*, where *Luther* would call for the 46 Pſalm in his troubles; And *Zanchie* would ſay, *By any means ſing the Pſalms and Hymnes of the Scriptures, for the bringing in of others will be of dangerous conſequence.* Of *Scotland*, where *Buchanan* was ſo taken with it, that he moſt elegantly turned the Pſalms into Latin Meeter. Of the Greek Churches, of the *French*, of *Holland*, of *New-England*; all which have for that purpoſe tranſlated *Davids* Pſalms into Meeter in their own tongues. Even as at this day (as I am aſſured from them that have been eare witneſſes) the Jews in their Synagogues ſing the Pſalms of *David* in their own Hebrew tongue. So that beſides all that hath been ſaid, we have the cuſtome of all the reformed Churches of God; and this is not to be deſpiſed *; but rather they that yet will not be ſatisfied are to be put by with that of the Apoſtle in another caſe, *If any man ſeem to be contentious*, (as to lay aſide ſinging of *Davids* Pſalms) *we have no ſuch cuſtome, nor the Churches of God.* In the ſame 1 *Cor.* 11. 16.

Zanch. on Epheſ. 5. *de Muſic. in Eccleſ.*

* 1 Cor. 11. 16

A Diſcourſe of our worthy Brethren of *New-England*, declaring their grave Judgement touching not onely the lawfulneſſe, but alſo the neceſſity of the heavenly Ordinance of ſinging Scripture *Pſalms* in Meeter in the Churches of God. Which Diſcourſe coming to the hand of the Author, after he had finiſhed his weak Tract, he thought good to annex for ſtrengthening his, and ſetling the doubting Chriſtian.

THe ſinging of Pſalms, though it breath forth nothing but holy harmony, and melodie: yet ſuch is the ſubtiltie of the enemie, and the enmity of our nature againſt the Lord, and his waies, that our hearts can find matter of diſcord in this harmonie, and crotchets of diviſion in this holy melodie: for, There have been three queſtions eſpecially ſtirring concerning ſinging. Firſt, what Pſalms are to be ſung in Churches? whether *Davids* and other Scripture Pſalms, or the Pſalms invented by the gifts of godly men in every age of the Church? Secondly, if Scripture Pſalms, whether in their own words, or in

ſuch meeter as Engliſh poetrie is wont to run in? Thirdly, by whom are they to be ſung? whether by the whole Churches togeather with their voices? or by one man ſinging alone, and the reſt joyning in ſilence, and in the cloſe ſaying, Amen.

Touching the firſt, certainly the ſinging of *Davids* Pſalms was an acceptable worſhip of God, not onely in his own, but in ſucceeding times. As in *Solomons* time, 2 *Chron.* 5. 13. in *Jehoſaphats* time, 2 *Chron.* 20. 21. in *Ezra* his time, *Ezra* 3. 10, 11. and the text is evident, in *Hezekiahs* time they are commanded to ſing praiſe in the words of *David*, and *Aſaph*, 2 *Chron.* 29. 30. which one place may ſerve to reſolve two of the queſtions (the firſt and the laſt) at once, for this commandment was it ceremoniall or morall? ſome things in it indeed were ceremoniall, as their muſicall Inſtruments, &c. but what ceremonie was there in ſinging praiſe with the words of *David* and *Aſaph*? what if *David* was a type of Chriſt, was *Aſaph* alſo? was every thing of *David* typicall? are his words (which are of morall, univerſall, and perpetuall authoritie in all nations and ages) are they typicall? what type can be imagined in making uſe of his ſongs to praiſe the Lord? If they were typicall becauſe the ceremonie of muſicall Inſtruments was joyned with them, then their prayers were alſo typicall, becauſe they had that ceremony of incenſe admixt with them: but we know that prayer then was a morall dutie, notwithſtanding the incenſe; and ſo ſinging thoſe Pſalms notwithſtanding their muſicall Inſtruments. Beſide, that which was typicall (as that they were ſung with muſicall Inſtruments, by the twenty foure orders of Prieſts and Levites. 1 *Chron.* 25. 9.) muſt have the morall and ſpirituall accompliſhment in the New Teſtament, in all the Churches of the Saints principally, who are made Kings and Prieſts, *Rev.* 1. 6. and are the firſt-fruits unto God. *Rev.* 14. 4. as the Levites were, *Numb.* 3. 45. with hearts and lips, inſtead of muſicall Inſtruments, to praiſe the Lord; who are ſet forth (as ſome judiciouſly think) *Rev.* 4. 4. by twenty foure Elders, in the ripe age of the Church, *Gal.* 4. 1, 2, 3. anſwering to the twenty foure orders of Prieſts and Levites, 1 *Chron.* 25. 9. Therefore not ſome ſelect members, but the whole Church is commanded to teach one another in all the ſeverall ſorts of *Davids* Pſalmes, ſome being called by himſelfe מזמורים: Pſalms, ſome תהילים Hymnes, ſome שירים: ſpirituall ſongs. So that

that if the ſinging *Davids* Pſalms be a morall dutie and therefore perpetuall; then we under the New Teſtament are bound to ſing them as well as they under the old: and if we are expreſly commanded to ſing Pſalms, Hymnes, and ſpiritual ſongs, then either we muſt ſing *Davids* Pſalms, or elſe may affirm they are not ſpirituall ſongs: which being penned by an extraordinarie gift of the Spirit, for the ſake eſpecially of Gods ſpirituall Iſrael; not to be read and preached onely (as other parts of holy Writ) but to be ſung alſo, they are therefore moſt ſpirituall, and ſtill to be ſung of all the Iſrael of God: and verily as their ſin is exceeding great, who will allow *Davids* Pſalms (as other Scriptures) to be read in Churches (which is one end) but not to be preached alſo (which is another end) ſo their ſin is crying before God, who will allow them to be read and preached, but ſeek to deprive the Lord of the glorie of the third end of them, which is to ſing them in Chriſtian Churches.

Obj. 1. If it be ſaid that the Saints in the primitive Church did compile ſpirituall ſongs of their own inditing, and ſing them before the Church. 1 *Cor.* 14, 15, 16.

Anſ. We anſwer firſt, that thoſe Saints compiled theſe ſpirituall ſongs by the extraordinarie gifts of the ſpirit (common in thoſe dayes) whereby they were inabled to praiſe the Lord in ſtrange tongues, wherein learned *Pareus* proves thoſe Pſalms were uttered, in his Comment on that place, *ver.* 14. which extraordinarie gifts, if they were ſtill in the Churches, we ſhould allow them the like libertie now. Secondly, ſuppoſe thoſe Pſalms were ſung by an ordinary gift (which we ſuppoſe cannot be evicted) doth it therefore follow that they did not, and that we ought not to ſing *Davids* Pſalms? muſt the ordinarie gifts of a private man quench the ſpirit ſtill ſpeaking to us by the extraordinarie gifts of his ſervant *David*? there is not the leaſt foot-ſtep of example, or precept, or colour of reaſon for ſuch a bold practiſe.

Obj. 2. Miniſters are allowed to pray conceived prayers, and why not to ſing conceived Pſalms? muſt we not ſing in the ſpirit as well as pray in the ſpirit?

Anſ. Firſt, becauſe every good Miniſter hath not a gift of ſpirituall poetry to compoſe extemporarie Pſalms as he hath of prayer. Secondly, ſuppoſe he had, yet ſeeing Pſalms are to

be ſung by a joynt conſent and harmony of all the Church in heart and voice (as we ſhall prove) this cannot be done except he that compoſeth a Pſalm, bringeth into the Church ſet forms of Pſalms of his own invention; for which we find no warrant or preſident in any ordinarie officers of the Church throughout the Scriptures. Thirdly, becauſe the book of Pſalms is ſo compleat a Syſtem of Pſalms, which the holy Ghoſt himſelf in infinite wiſedome hath made to ſute all the conditions, neceſſities, tempations, affections, &c. of men in all ages; (as moſt of all our interpreters on the Pſalmes have fully and particularly cleared) therefore by this the Lord ſeemeth to ſtop all mens mouthes and minds, ordinarily to compile or ſing any other Pſalmes (under colour that the occaſions and conditions of the Church are new, &c.) for the publick uſe of the Church; ſeeing, let our condition be what it will, the Lord himſelfe hath ſupplied us with farre better: And therefore in *Hezekiahs* time, though doubtleſſe there were among them, thoſe that had extraordinary gifts to compile new ſongs on thoſe new occaſions, as *Iſaiah* and *Micah*, &c. yet we read, that they are commanded to ſing in the words of *David* and *Aſaph*, which were ordinarily to be uſed in the publick worſhip of God: And we doubt not but thoſe that are wiſe will eaſily ſee; that thoſe ſet formes of Pſalmes of Gods own appointment, not of mans conceived gift, or humane impoſition, were ſung in the Spirit by thoſe holy Levites, as well as their prayers were in the Spirit which themſelves conceived, the Lord not then binding them therin to any ſet formes; and ſhall ſet formes of Pſalmes appointed of God, not be ſung in the Spirit now, which others did then?

Queſtion. But why may not one compoſe a Pſalme and ſing it alone with a lowd voyce, and the reſt joyne with him in ſilence, and in the end ſay, *Amen?*

Anſw. If ſuch a practice was found in the Church of Corinth, when any had a Pſalme ſuggeſted by an extraordinary gift, yet in ſinging ordinary Pſalmes, the whole Church is to joyne together in heart and voyce to praiſe the Lord. For-

Firſt, *Davids* Pſalmes as hath been ſhewed, were ſung in heart and voyce together, by the twenty foure Orders of the Muſicians of the Temple, who typed out the twenty foure Elders, all the members eſpecially of Chriſtian Churches, Rev. 5. 8.

5. 8. who are made Kings and Prieſts to God, to praiſe him as they did: for if there were any other order of ſinging Choriſters beſide the body of the people to ſucceed thoſe, the Lord would doubtleſſe have given direction in the Goſpel for their qualification, election, maintenance, &c. as he did for the Muſicians of the Temple, and as his faithfulneſſe hath done for all other Church-officers in the New Teſtament.

Secondly, others beſide the Levites (the chiefe Singers) in the Jewiſh Church, did alſo ſing the Lords ſongs; elſe why are they commanded frequently to ſing, as in Pſal. 100. 1, 2, 3. Pſal. 95. 1, 2, 3. Pſal. 102. Title, with v. 18. and Exod. 15. 1. not only *Moſes*, but all Iſrael ſang that ſong, they ſpake ſaying (as it is in the *orig.*) all as well as *Moſes*, the women alſo as well as the men, ver. 20, 21. and Deut. 32. (whereto ſome think *John* had reference as well as to Exod. 15. 1. when he brings in the Proteſtant Churches getting the victory over the beaſt with Harps in their hands, and ſinging the ſong of *Moſes*, Rev. 15. 3.) this ſong *Moſes* is commanded not only to put into their hearts, but into their mouthes alſo, Deut. 31. 19. which argues they were with their mouthes to ſing it together as well as with their hearts.

Thirdly, *Iſaiah* foretells in the dayes of the new Teſtament, that Gods watchment and deſolate loſt ſouls (ſignified by waſt places) ſhould with their voices ſing together, Iſa. 52. 8. 9. and Rev. 7. 9, 10. the ſong of the Lamb was by many together, and the Apoſtle expreſly commands the ſinging of Pſalms, Hymnes, & c. not to any ſelect Chriſtians, but to the whole Church, Eph. 5. 19. Col. 3. 16. *Paul* and *Silas* ſang together in private, Acts 16. 25. and muſt the publick heare only one man ſing? To all theſe we may adde the practice of the primitive Churches, the teſtiſtimony of ancient and holy *Baſil*, is in ſtead of many, *Epiſt.* 63. When one of us (ſaith he) hath begun a Pſalme, the reſt of us ſet in to ſing with him, all of us with one heart and one voyce; and this, ſaith he, is the common practice of the Churches of Egypt, Lybia, Thebes, Paleſtina, Syria, and thoſe that dwell on Euphrates, and generally every where, where ſinging of Pſalmes is of any account. To the ſame purpoſe alſo *Euſebius* gives witneſſe, *Eccleſ. hiſt. lib.* 2. *cap.* 17. The objections made againſt this, doe moſt of them plead againſt joyning to ſing in *heart* as well as in *voyce*, as that by this means others out of the Church will ſing, as alſo that we are not alway in a ſuteable

able estate to the matter sung, and likewise that all cannot sing with understanding; in all not therefore all that have understanding, joyn in heart and voyce together? Are not all the creatures in heaven, earth, seas, men, beasts, fishes, fowles, &c. commanded to praise the Lord, and yet none of these but men, and godly men too, can doe it with spirituall understanding.

As for the scruple that some take at the translation of the book of Psalms into meeter, because *Davids* Psalmes were sung in his own words without meeter: we answer. First, there are many verses together in severall Psalmes of *David*, which run in rithmes (as those that know the Hebrew, and as *Buxtorf* shewes, *Thesau. p.* 629.) which shewes at least the lawfulnesse of singing Psalmes in English rithmes.

Secondly, the Psalmes are penned in such verses as are suitable to the Poetry of the Hebrew language, and not in the common stile of such other books of the old Testament, as are not poeticall; now no Protestant doubteth but that all the books of the Scripture should by Gods ordinance be extant in the mother tongue of each nation, that they may be understood of all: hence the Psalms are to be translated into our English tongue: and if in our English tongue we are to sing them, then as all our English songs (according to the course of our English Poetry) do run in meeter, so ought *Davids* Psalms to be translated into meeter, that so we may sing the Lords songs, as in our English tongue, so in such verses as are familiar to an English eare, which are commonly Metrical: and as it can be no just offence to any good conscience to sing *Davids Hebrew* songs in English words, so neither to sing his Poeticall verses in English Poeticall meeter: men might as well stumble at singing the Hebrew Psalms in our English tunes (and not in the Hebrew tunes) as at singing them in English meeter (which are our verses) and not in such verses as are generally used by *David* according to the Poetry of the Hebrew language: but the truth is, as the Lord hath hid from us the Hebrew tunes, lest we should think our selves bound to imitate them; so also the course and frame (for the most part) of their Hebrew Poetry, that we might not think our selves bound to imitate that, but that every nation without scruple might follow as the graver sort of tunes of their own countrey songs, so the graver sort of verses of their own countrey Poetry.

FINIS.

¶ Observe Reader that this Note, viz. [* See Mr. *Mede* on 1 Cor. 11. 5. where he proves that it is so far from being unlawful for a woman to sing, because she is not permitted to speak in the Church, that in singing she ought to speak as being her duty of prophesying. I say this note being omitted in his place, must be referred thither viz. to pa. 9. lin. the last.

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